175 721 successfully carried out and on June 5, 1919, the Red Army was driven from northern Latvia.

But in this same month the Estonian troops in Latvia were confronted with a new enemy: General von der Goltz and his Iron Division and "Landeswehr," consisting of Baltic German volunteers. Decisive battles with the Landeswehr were fought on June 20-23 at Võnnu-Romeburg under the command of Major-General R. Põdder. With great enthusiasm the Estonians went against their historic enemy and, after raging battles, they drove the enemy back to the south to Riga.

●[521] In commemoration of the victory over the Landeswehr and other victories, June 23rd, was celebrated during the Estonian independence period as Victory Day.

175 728 The war with the Red Army continued outside of Estonian territory until Soviet Russia made

562 gatherings. On those occasions the mothers of
593
[168] large families received rewards.

593 Family reunions tended to keep alive the feel-
[527] ing of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 During the Communist regime the authori-
858 ties have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

851 Baptism is usually a big feast
795 celebrated at home some weeks after the birth of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents 585 and gay parties. Weddings used to be the biggest 369 of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities 764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it. Barrels stuffed with lumber and tar are placed

•527 on hilltop poles and lights. The young people gather to sing, dance, play games, and make merry, the older people to talk and enjoy the fun of the young. It is the climax of the summer, the time of the short light nights in the northern

[777] countries. According to old fairy tales,[1] the fern is supposed to bloom this night and the person who can find it will have good luck. The im-

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527 portance of this holiday in Estonia was increased when June 23rd was made a patriotic holiday, Võidupüha, 'Victory Day.' On this day runners were sent from the capital by the Riigivanem, later the President, all through the country carrying live torches. By these "victory fires" the people listened to patriotic speeches, musical performances and other entertainment. Võidupüha, like all other national holidays (Independence Day, etc.), is now forbidden.

[1 For folktales see -143- cattle, pp. 5-171--Analyst]

527 186 Instead of these, the people must march in parades celebrating the anniversary of the October Revolution, May Day, and on other such commemorative occasions.

527 In the fall are celebrated mardipäev (St. Martin's Day, November 10) and kadripäev (St. Catherine's Day, November 24), not as religious holidays but as occasions for big carnival dances in the cities and for races and dances by costumed children in the country, much like Halloween in this country. The "marts" (Martins--Halloweeners) recite folk songs for which they have to be given treats. This donation, in turn, is supposed to bring luck in farming. During these holidays fried goose stuffed with apples is eaten.

515 The custom of Saturday night bathing is commonly observed in the Estonian countryside.

764 On Votes' burial customs we have a description by Porthan referring to the end of the eighteenth century. According to Porthan, the Votes buried their dead in the graveyard
765 in the forest. After the dead person was buried and the grave covered with a big stone, the people remained for about half an hour, singing special songs (loilotukset) and eating. When they finally went away, they left all the remaining food, such as pies, tarts, buckwheat bread and cabbage, and the drinks, such as beer, vodka and honey, to the priest. The mourning ceremony was repeated at the grave twice a year, on Whitsuntide and on the day preceding Michaelmas.

764 At the present time the burial occurs as follows: The corpse is placed on the floor on the straw and washed (this straw is later buried). Then it is lifted on a bench and the eyes are covered. Later it is placed into the coffin and taken to the church. After the priest has blessed the dead person, he is brought home again and then taken to the graveyard. At the end of the burial the people eat at the graveyard peas, eggs, etc. When they come home, they eat again.

● 527 Not only the weddings and burials, but many other events, memorable days, major agricultural works, etc., are observed with special customs and rites. Below, some of these customs, based on Prof. Rank's studies among the Votes in 1942-43, are briefly mentioned. The so-called hlaari-Day (August 31) was closely connected with the well-being of the horses. Formerly the horses were taken to the yard of the church where the priest sprinkled and blessed them. At home, a special

527 hlaari bread was baked and eaten, while a sheaf of oats was at the same time kept in the corner behind the end of the table. This sheaf was given afterwards to the horses. There were also certain rites observed at the beginning and finishing of the harvest. Both the first and last sheaves of rye were sometimes preserved and kept in the holy corner. Before cutting the last of the rye, a bread or pot with porridge was put between the straws in the field. This was believed to have a certain magical effect on the future yield.

342 When the building of a new house was started, a silver coin was put under the place where the holy corner was to be built. After the first beams were placed, a small banquet was arranged in the building. When the family moved into their new home, the eating-table and the icon were taken in first. This was usually followed by a bigger festival, to which the guests brought along bread and milk. On this occasion a big candle was lit in front of the icon.

527 The Vepsians have also several customs pertaining to the celebration of calendar festivals. On New Year's Day, for instance, they perform various magical actions. They dip splinters into a hole in the ice, light them, and predict, from the way the splinters burn, events of the coming year. They also take a pot of rich porridge into the kiln, bow to each corner, ask the spirits to come and eat the porridge and to help them during the harvesting period the next fall. In the evening they go to kulikoil, that is, to make fun in disguise in village houses. The jokers must be let in, even if the family is sleeping when they arrive, and they are shown respect which is almost mingled with fear.

771 Recent descriptions of the Vepsians show how strongly their everyday life is even today permeated with the darkest superstitions. When Kettunen in 1917-18 undertook to open their eyes, he had no success at all. Instead, some of them began even to consider him some kind of magician.

754 The Vepsians believe that sicknesses are not dependent upon the human organism but are caused by evil powers outside the body. They are convinced that only magic and witchcraft can cope with these evil forces. If someone falls sick after bathing, they go into the bathhouse, taking bread, salt and other offerings there, and read a charm to the spirit of the bathhouse. If the sickness is caused by the forest, then they try to reconcile the forest spirit with sacrifices. Often they resort to the help of a witch, who is usually in every village.

517 stories and jokes, and tell riddles in order to find out who are the smartest among them.

527 From the Russians the Vepsians have acquired the habit of celebrating festivals on a large scale. One of such festivals, Jyrgin praznik, is described by Kettunen (pp. 48-49). For this feast each person spent his very last resources, willing to suffer hunger a few weeks later. After beer and liquor were made, and the foods prepared in all the houses, the festival began. "The huts that had no chimney as well as the white rooms in Tshaigla were teeming with people, who had come from near and far, with relatives, acquaintances and strangers. They revelled three, four days at a stretch, afternoons, nights and mornings in the light of a small lamp or a flickering splinter-fire. They drank, yelled, shrieked and fought, but most of all they danced, for even the old men seemed to consider dancing a polite recognition of the hospitality of the house. It was extremely funny to see those bearded old men performing solo dances in their big felt shoes, their serious faces sweating, as if fulfilling a difficult work obligation. The whole feast was like some kind of a 'God's feast' described by Agricola in which 'girls got drunk and women got drunk'; unfortunately, also, Agricola's verse of 'doing many shameful deeds' fits well these Vepsian bacchanalias."

585 where the crown is taken off her head and a cap is put on instead, as a sign of a married woman. The celebration continues for a day and night, and at its end the bridal pair is presented with money.

764 Besides the wedding, much attention is paid to the burial. During the burial the old customs are exactly followed and various signs are observed in the fear that they may have some bearing on the life of the living.

527 789 Certain memorable days of the year are observed. Special customs are connected with each saint's day and holiday. On Matthias Day, for instance, one is not allowed to bring light into the room, so that there will be no flies. On Nicholas' Day, the people must boil meat and kill a cock. On Martin's Day the boys put on fur coats, inside out, make a beard like that of the devil, take a cane and roam around, beating children and girls. On Shrovetide evening the girls put white shirts on and go out to make fun. On Anthony's Day net weaving is prohibited, otherwise the pigs will tear it. On the morning of Maria's Day a key is given to the pigs, so that the pigs will know where to get their food. On Good Friday the girls go to the barn to feel the testes of the ox or ram so as to find many bird's eggs in the spring. On Christmas Eve the people go out to look at the stars to find out whether there will be many little lambs. And on Christmas they drink beer, eat

527 789 white bread and dance. On New Year's Eve at midnight they go to the well to drink liquor; the water in the well is then believed to change to liquor. Afterwards they go to listen to how the horses talk in the stable.

181 The entire life of the Livonians is imbued with superstitions. Various phenomena are believed to forecast rains and storms, sun and drought, and in the same way the future is forecast from dreams and palmistry. The Livonians see all kinds of signs of luck or misfortune and arrange their life accordingly. (For details of their superstitions, see chapter 1k.)*

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*[See cat. 116, pp. 42-49 - Analyst]

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quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Noor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[34] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.